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Pamphlets

Contained in this Volume

A Discourse of drinking healths  
in answer to the Bp. of York.

Some of Rochester's poems.

A Guide to Gentlemen &c for brewing

A Letter to Mr. Bispet.

A Speech without doors 1710.

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All at stake. Hanover or Perkin.

Secret Memoirs of Parledue 1716

The Pretender's Declaration





DISCOURAGE  
PRAISE  

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The Third

**BOOK.**

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The Third

BOOK



A  
**DISCOURSE**  
Reinforcing the  
**REASONS**

Contained in my two former BOOKS.  
A N D

Shewing by a Plain and Occular Demonstration, that the two most Detestable and Curfed Positions mentioned by the Bishop of

**CORKE and ROSS,**

In the 136 Page of his Book against Healths, are not of Mine, but his Lordship's Coining.

**W I T H**

A short Description of Healths, and shewing that abstracting from all Intemperance, and Dinking Damnation to the Person of any one, and all such Scurrility, the Drinking of Healths are things in their own Nature Indifferent.

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To which is added, a Serious Disswative to all Protestants, not to Adhere to, but to Oppose the Pretender.

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By **RICHARD VERLING, M. A.**

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Printed in the Year MDCCXVII.

# DISCOURSE

## REASONS



By Richard Altick, M.A.

Printed in the University Press



# TO THE READER.

**A**S the Bishop of Corke and Ross's Book against *Healths*, is come into my Hands, so I with this Answer, as to what relates to me of it; may come to his Lordships, desiring the Christian Reader, in the Name of the LORD, to behold impartially, without either *Prejudice* of Cause, or respect of Persons, what is Written on both sides, and so from the Court of a sound Conscience to give his Judgment.

I conceive it will not be amiss, to acquaint the Reader, that when his Lordships second Treatise of *Drinking in remembrance of the Dead*, was newly come from the Press, and came to my hands, I observed, as I was first Reading it, that the Scope and Tendency of the Discourse, ran to make



' a strange Coalition and Intermixture of  
 ' *Sacred and Civil Actions*, which so much sur-  
 ' prised me, that I took my Pen, and made  
 ' some Remarks on it, which afterwards gave  
 ' rise to my first small Book; but upon a  
 ' more close Review and Search, I hit upon  
 ' that *Black and Bitter Assertion* in the 12th  
 ' Page of the said Book, which gave occasi-  
 ' on for my Writing the second Book, and  
 ' then I must confess, I had no manner of  
 ' Design to have them Printed, but at length  
 ' finding that his Lordship was Guilty of  
 ' Publishing a *Fundamental Error* to the World,  
 ' that manifestly subverted a *Gospel Truth*;  
 ' I was the sooner prevail'd upon to have  
 ' them Printed and Published to the World.  
 ' In the first place, I took no small care,  
 ' that the matter I reprov'd, was really Cul-  
 ' pable, and an *Unquestionable Trespas* on  
 ' Religion; and then, as I thought, I represen-  
 ' ted the Crime, with such a Compassionate  
 ' Sense of the Evil and Danger of it, as may,  
 ' I conceived, convince his Lordship, that,  
 ' that which rendered me so Severe to his  
 ' Sin, was nothing but meer Mercy and  
 ' Charity to his Soul, for I thought, that to  
 ' reprove a Sin of that deep die, Slightly or  
 ' Smoothly would look more like a design to  
 ' Deride and Reproach him for the Sin, than  
 ' to Reclaim him from it.  
 ' But it was objected (as I am credibly  
 ' informed) by several of the Clergy both  
 ' in *Dublin*, and in the Country (who I  
 presume

presume, favoured his Lordship) that I Writ Scurilously, and treated him with Harsh and Severe Language, and Expressions, too unbecoming a Clergyman to a Bishop. To this Accusation I easily reply, That with what Charity I Writ the said Expressions, the God of all Charity knows best; and the ensuing Discourse will in some measure explain.

So have I heard Ignorant and Injudicious Men severely Exclaim against, and Revile a Clergyman, when on Ash-Wednesday he read the Commination, or denounced Gods Curses against Sinners. Whereas he only read the Sentences of Gods Vengeance against Impenitent Men, Collected from Gods Word, to the intent that the hearers being Admonished of Gods Indignation against Sinners may be warned to Repentance, and that others may not be infected, but may avoid such Sins, for which they could not but Affirm with their own Mouths, the Wrath of God to be due.

For in this State of Danger wherein we are placed, God has committed us, to one anothers care, with a strict Injunction that we should Exhort one another daily, while it is called to Day, lest any of us should be hardned through the deceitfulness of Sin, Heb. 3. 13. And if it is in our Power to prevent it, and suffer any Christian to be irrecoverably hardned in an Error, we are Accountable for it, at Gods Tribunal. So that

that if we suffer him to Fall, by neglecting to Exhort or Admonish him, he will not Fall alone, but pull us down with him, into Eternal Perdition.

I do freely confess, that I am of opinion, and do believe, that the *Episcopal* Order of Men, are of Divine Institution, that they are Invested with *Christ's* immediate Authority, and are Consecrated Heralds of God's Will to the World. Then will you say, are you not then in the wrong to reprove one of this Holy Order so Harshly, and so Clean against his Hair, as to make him Uneasy and Impatient. To this I answer, That for Heresy, or detracting from the Gospel, an Inferior may lawfully resist his Superior; for when I hear St. Paul expressly tell us Gal. i. 8. That if we (meaning himself and the rest of the Apostles) or an Angel from Heaven, even one of those high born Spirits, who Officiate and Minister before the Throne of the most high GOD, should teach us any other Doctrine, than that which CHRIST and his Apostles Preached unto us, we should account him Accursed.

Now if the Sin of adding, or detracting from the Scriptures, would render an Apostle liable to the great Curse & Censure of Anathema, If it could make a Heavenly Angel accursed, if it could Damn such a Glorious nature; what Power, then consider, has it against Man, against a Bishop, against Dust and Ashes? Can any be more dear to the Almighty,

Almighty, than one of these Glorious Spirits, in whom there is no Taint of Corruption; and should a Mortal Bishop flout at that Sin, that could Damn even the very Angels and throw them down to the Bottomless Pit.

If the Consideration of this, with reference to my Severe Sentences to his Lordship, will not excuse me to his Lordship, & to the World, I shall despair that any thing else can, or will; with this Proviso, that I make it appear, even by an Ocular, and Visible Demonstration, that his Lordship has Unfortunately, been Guilty of that Sin, which I dare promise to do in the ensuing discourse.

His Lordship in his late Book against Healths charges me with many expressions which I did not mention, as the Reader may see in Page 135 of that Book, compared with those of my two Books; where he is pleased to say, *That I rave of nothing but Horror and Amazement; of Eternal Fire and Damnation of Soul and Body, &c.* and then that I throw my Self, of a Sudden, into all the Convulsions and Frantick Airs of a Man under Terror, and quite Scared out of his Wits. Indeed this his charge to me is very Injurious, and he is pleased to write what I never knew; for I am sure, I was calm & Sedate enough, when I writ those Sentences which, without Repentance, I conceive, are the sure consequents of his Sin.

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Indeed,



' Indeed, I said, that by putting no stress  
 ' on the Consecration of the Elements in the  
 ' Sacrament, which is the Institution of Jesus  
 ' Christ, his Lordship may bring Mene Tekel,  
 ' on the Walls of his Chamber; and if he  
 ' asks, why were Mene Tekel, Writ against  
 ' Belshazzar, it was for Carousing with his Con-  
 ' cubines in the Consecrated Vessels of the  
 ' Temple, and yet this was not altogether so  
 ' Heinous, as to reject, and to put no Stress  
 ' upon the Word Consecration, and to tell  
 ' the World that they amuse themselves  
 ' strangely with a meer Notion, when they  
 ' do put a Stress upon it; because there is no  
 ' Form of Consecration Distinct from the words  
 ' of Institution; but more of this, by and by.  
 ' His Lordship seems to repeat my Expres-  
 ' sions as Words of Air, and as meer Imagi-  
 ' nary Sounds, without any Ground or Signi-  
 ' fication; nay, his Lordship in Page 136 of his  
 ' late Book, plainly affirms, without any bog-  
 ' gle, that I have of mine own accord, laid  
 ' down two Vile and Heretical Positions of  
 ' mine own; with dreadful Threatnings in the  
 ' form of direfull Curses and Execrations,  
 ' which (as he is pleased to say) I have so  
 ' Plentifully bestowed upon him, and that  
 ' with the Additional Guilt of fathering my  
 ' Spurious Issue on another Man, and then so  
 ' Peremptorily consigning him over to the  
 ' Damnation of Hell. (for the Lords sake be  
 ' pleased to mark it) even without room of  
 ' Repentance.



' If the Reader will but Vouchsafe to give  
 ' himself the trouble to Re-search my two  
 ' Books, he will be very well able to Judge,  
 ' whether his Lordship, or I, do rave most,  
 ' and find whether his Lordship be not good,  
 ' and expert, at *Addition*, or hath not a rich  
 ' *Invention*, he very flatly asserts, that I pe-  
 ' remptorily consign him over to the Damna-  
 ' tion of Hell, without room for Repentance.  
 ' Certainly 'tis Unaccountable (without a De-  
 ' lirium in the Brain) that so learned, and  
 ' so Celebrated a Divine, should offer to fa-  
 ' sten such bare-fac'd Crimes on one that is  
 ' Innocent of them, and to do it openly, in  
 ' Print, under his Hand, and in the face of the  
 ' Sun, when his Book and mine, are Publish'd  
 ' to the World.

' If the Reader finds any such expressions in  
 ' either of my Books; but rather that I warn  
 ' and incite his Lordship, in two or three  
 ' places to *Contrition*, and *Sorrow*, for his Sin,  
 ' let me be Buried in those Dunghills, which  
 ' his Lordship mentions, he was Rakeing in  
 ' Page 138.

' I heartily pray, that God will forgive his  
 ' Lordship this Grand Evill, and that he may  
 ' not lay it to his charge, & I do with all my  
 ' Heart freely forgive him: The Reader will  
 ' be very sure, whether he wrongs me much,  
 ' and himself more, when he is at the trouble  
 ' of reviewing my Books, and to compare the  
 ' Quotations, which I refer him to.

' I am Positively sure, that since I came  
 ' to

' to the Age of Understanding, I was always  
 ' of opinion, that if Judas, who most Perfi-  
 ' diously betrayed his Lord and Master, the  
 ' Son of GOD, had looked upwards to the  
 ' boundless Ocean of GOD's Mercy, in that  
 ' Eternal Saviour, and not so much to the  
 ' Strictness of his Justice, he had obtained  
 ' Mercy, as St. Peter, or any other of the  
 ' Repentant Sinners; For the Fathers all con-  
 ' fess, that Judas Sinned more in despairing  
 ' of GOD's Mercy, than in betraying the  
 ' Innocent Blood.

' From his Lordships strange Charge, I  
 ' cannot forbear making these two Remarks.

' First, That I have great Reason with  
 ' many others in the World, to bless GOD  
 ' for the *Art of Printing*, and that his Lord-  
 ' ship's Books are Published to the Nations,  
 ' and are in *Print* by me, for if they were  
 ' Words uttered in the Air, they would soon  
 ' Vanish; but they are *Printed*, that all Men  
 ' might See, Read, and Know, the meaning  
 ' of them: And that ~~that~~ Assertion in the 12th  
 ' Page of his Second Book, is Visible to shew  
 ' the Malignity of the Error I reprov'd uncor-  
 ' rupted; and that the word of GOD, which  
 ' is the rule of our Faith, is immovable and  
 ' unalterable; for as that were a deceitful  
 ' Touch-stone, that would bend, and apply it  
 ' self to the Gold-smith's pleasure, so were  
 ' this a deceitful rule of GOD's Will to yield  
 ' and ply, according to the Fancies of Men,  
 ' and that we are sure; that as God, so the  
 ' Will

Will of God, and the Word of God is ever the same, Immutable and Unchangeable.

My second Remark is, that it must be thought, that many Men of bright Gifts, and excellent Parts do Miscarry, and Perish. We read that Judas Preached, that Baalam Prophesied; that Simon Magus was Baptised, and yet they Perished; and what was the reason that Men of such excellent Gifts did Perish? Why, it was their Sins did Spoil their Vertues: So that if a Man had all human Learning; tho he had all the Scriptures at his Fingers end; and could say all the Epistles of St. Paul by heart, at Peter Martyr is reported to have done; in a word, tho a Man had whatsoever else, that should seem to be good, yet as a little *Colloquintida*, Spoils all the whole Mess of Pottage 2 Kings, 4. 39. 40. So a malicious lie if it be indulged, is able to spoile all a Man's Vertues, and to render him Odious in the sight of God and Man, Unless we carefully, avoid, not to continue in the same. And St. James tells us, what will come too too close, unto too too many, Jam. 2. 10. *Tho' you keep the Royal Law, and fail but in one point, you are Guilty of all.* I leave to the Reader to make the Application. I shall now only intreat the Reader to Remark with me, one expression more, in his Lordships Book against Healths; and it is this, Page 137. It is not (says he) upon the account of that Unhappy Gentleman, that I have taken this notice of his

his two FRIGHTFULL and DISMAL Books; but upon the account of those who with no small trouble Encourage and Disperse them &c. Judge I beseech you if this discourse doth not savour too rankly of a Pharisee, who mounted on high, beholds his mean opposer to Underlie, and not without contempt; and so rous' upon him, as from a lost, slight and weightless discourses; thinking any slender opposition sufficient to oppress an Underling, whom, as he supposes, he has at so great an Advantage. Upon this very Imagination it comes to pass, that he so very severely declaims against me, and my Books, and will not touch one argument contained in them, whereof (as will appear in the progress of the ensuing discourse) if his Lordship had been half so careful to have Minded, and Understood, as he was forward to Censure; he would, no doubt, either have been more equal towards them, or more weighty against them. In fine, As for my self, I do profess, I care not for my Life, so it be lost in defence of Truth. I look not for Preferment, having (I bless God for it) a Competency. I desire not the praise of Men, the same being but a Vanity; and I fear not their dispraise, so I deserve it not: And I aim at nothing more, than to stand by the Truth of God, and to discharge mine own Conscience; and therefore to free mine own Soul, I have freely declared my Mind, without either

either fear, or flattery. And if, after all, any one should be still of Opinion, that his Lordships Declamation against my Proofs, and Reasons, is well and rightly Grounded, all I can say is, that I will not pretend to convince that Man, in any thing.

R. V.

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## DISCOURSE

Reinforcing the

## REASONS

Contained in my two former BOOKS, &amp;c.

**D** I D Men sincerely and heartily believe this plain and single proposition of the Gospel, and the great threats contained in it ( Rev. 22. 19. *If any Man shall take away from the words of the Book of this Prophesie God will take away his part out of the Book of life, and out of the holy City, and from the things that are written in this Book.* ) There is nothing in the World, would be so terrible to them, as to take away the least Sillable from the contents of it. The Plagues threatn'd against that great Sin, would so over-awe them, that they could not be able to think of them, without extream Horror and Amazement; and the Guilt of it would scare them like an Apparition

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tion and doubtless, they would sooner trust their Body's among cruel and devouring *Cannibals*, than wound and destroy their Souls with such an Error: So that if the best, and most learned Bishop, that ever lived upon the Earth, or as I said before, an Angel from the Court of Heaven, should be Guilty of such an Error, he would stop his Ears to the Adresses of Heaven, and would, in effect, tell God that he would not hearken unto him, tho' being a Man, his soul was at stake, and 'twas no less than everlasting ruin, that God dissuaded him from, and what remedy or excuse therefore can there be, for such an intolerable Guilt.

So that it is a plain case, God has been so mercifull unto us, as to tell, and warn us, of this danger, and adds such Threats to it, as should deter any man from daring to commit it. For if this could make a Heavenly Angel Accursed, if it could damn so perfect and Glorious a Nature, then, let any man consider, seriously, what power it has against him. And shall a mortal Bishop flout at that Sin, that would condemn and cast down Angels, if they were Guilty of it, into the Bottomless Pit.

Insomuch, that one would think, that the Blackest and most daring *Atheist*, that ever the World Bred, had he but any notion of future Punishments could never venture to be guilty of so foul a Crime; a Crime which has something in it, too great, and monstrous for words to express. So that when Inquisiti-

on shall be made for the Blood of that Man's Soul, that dare to commit this Sin, and obstinately to continue in it, the utmost he can charge God with, is ; That he did not tie up his Hands, and keep him from Murth'ring himself, with the Chains of an irresistible Fate, and by his invincible Power Drag him to Heaven, whether he would or no.

One may think, I might reasonably stop here, and proceed to point at the Person, and shew how he was unhappily Guilty of this terrible Crime ; and I would to God, I could justly say, it was some old Wives Fable, and not to charge it to a Learned Bishop, that seems to be insensible of it. But since his Lordship counts my severe Sentences, which are the sure Consequents of that Sin Unrepented of, but *Bruta Fulmina*, that is, Bullets of Corke or Cotton, I shall crave leave to dilate a little longer on the dismal Punishments due to the Committers of this Grand Evil, and they are such as compleats them in the highest and Superlative Degree, and that is the Lasting, and Eternity, of these Punishments; the highest Point of Arithmetick cannot comprehend them. Things of the longest duration are nothing to this Eternity. This is the complement of all Misery, and the very Hell of Hell it self. And as these Torments shall be Eternal, so shall the Soul be Eternal too; as the Fire never goes out, so the Worm of Conscience never Dies. There can be nothing added to Eternity. Neither can I mention any greater punishments,



tion and doubtless, they would sooner trust their Body's among cruel and devouring *Cannibals*, than wound and destroy their Souls with such an Error: So that if the best, and most learned Bishop, that ever lived upon the Earth, or as I said before, an Angel from the Court of Heaven, should be Guilty of such an Error, he would stop his Ears to the Addresses of Heaven, and would, in effect, tell God that he would not hearken unto him, tho' being a Man, his soul was at stake, and 'twas no less than everlasting ruin, that God dissuaded him from, and what remedy or excuse therefore can there be, for such an intolerable Guilt.

So that it is a plain case, God has been so mercifull unto us, as to tell, and warn us, of this danger, and adds such Threats to it, as should deter any man from daring to commit it. For if this could make a Heavenly Angel Accursed, if it could damn so perfect and Glorious a Nature, then, let any man consider, seriously, what power it has against him. And shall a mortal Bishop flout at that Sin, that would condemn and cast down Angels, if they were Guilty of it, into the Bottomless Pit.

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on shall be made for the Blood of that Man's Soul, that dare to commit this Sin, and obstinately to continue in it, the utmost he can charge God with, is ; That he did not tie up his Hands, and keep him from Murth'ring himself, with the Chains of an irresistible Fate, and by his invincible Power Drag him to Heaven, whether he would or no.

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nishments; the deeper we sound into this bottomless Pit, the farther we are from comprehending it; and yet, if we could sound deeper, we may find firm Ground to believe, that the Presumptuous Sinner that Dare take away from the Institution of the Son of God (unless a sincere Repentance intervene, or God's free Mercy interpose) deserves a greater Punishment:

Now Reader, if all this be true, as undoubtedly it is, I appeal to your very Soul, if the Bishop of Corke and Ross, has been guilty of this great Sin; if he had any just Cause to complain of any of my severe Expressions, as he is pleased to term them; or whether I have touched his Wound, in my Two Books, Skin-deep.

And because I promise the Reader a plain & Ocular Demonstration, that his Lordship has been Guilty of this Sin; thus prove it.

First then, Behold the 12th Page of his 2d Book, in the beginning of that Page; behold I say, that first Assertion, Stuffed with Sacrilege, and spotted with foul Blasphemies, manifestly Impugning the Institution of Jesus Christ. The Words are these, *And here I must observe that People amuse themselves strangely with a meer Notion, when they lay such a stress upon the word Consecration, in this Dispute there being no Form of Consecration distinct from the words of Institution.*

Here he Publishes to the World, that no stress should be put upon the Consecration of the

Elements in the Sacrament, because (O strange!) there is no distinct Form of Consecration from the Words of Institution; and to confirm this, he brings in another strange Assertion, in the same 12th Page, where he flatly Asserts that giving of Thanks, is every where in Scripture apply'd to i the CUP, thereby proving his former Assertion, that <sup>we</sup> amuse themselves strangely with a meer Notion, when they lay such a stress upon the Word Consecration, meaning no doubt, the Consecration of the CUP; to which he plainly affirms, that giving of Thanks, is every where in Scripture applyed, and not Blessing; which he shews in that Page to be only spoke over the Bread, knowing that if any stress were put upon the Consecration of the CUP, it would be a strong and mighty Partition Wall, between the two Actions, viz. the Sacred and Civil, which he would Parallel, and even make one; and by proving, that only Thanksgiving, is applyed to the CUP; he would fain remove this Partition; that is, the Consecration of the CUP, to bring the Parity to hit.

He thinks, because the word Blessing, is apply'd only to the Bread, in St. Matthe<sup>w</sup> and St. Mark, he shews, in the same 12th Page, that it is in both of them, changed immediately, to giving of Thanks, in the Institution of the Wine; and he thinks this sudden Alteration, was Levelled at the most plausible Arguments that could be urged, in defence of a wicked Practice, which Christians might in after Ages (that is, after KING WILLIAMS time  
when

when Men began to Drink his Memory) run in to of Drinking in Remembrance of others, besides their Saviour, &c.

This makes my Charge against his Lordship, as visible and plain, as if it had been Writ in his Fore-head, with a Sun-beam. But still I will shew the Reader, a farther confirmation of the thing I alledge, and for this let him turn his Eyes to the 13th Page of that same Book, and he shall observe the Text he there quotes, viz. 1. Cor. 10. 16. The CUP of Blessings, which we Bless; which Words do plainly refute his former Assertion; to wit, That giving of Thanks was every where in Scripture applyed to the CUP, and yet behold, how he there strives to evade the meaning of the Apostle, by a forced Gloss from two of the Ancient Fathers; neither is this all.

For if you come to his Elaborate Book against Healths, you shall find how he is pleased to change his stile, and every where applies Blessing, to the Cup, and does not touch it with giving of thanks at all; contrary to his assertion in the 12th Page of his 2d book, already mentioned; i. e. That giving of Thanks was every where in Scripture applyed to it. Do but turn to Page 132 of his late Book, and you may read these words. He had commanded the Apostles and Bishops should Bless or Consecrate Wine &c. And in Page 130. they being a Declaration of the very purpose, for which the Wine is Blessed &c. and in Page 132 and when the Wine was Blessed, for that Performance: and



run immediately afterwards, in the same Page,  
 ers, Especially when the very Words of the Instituti-  
 on and Consecration, were a full Declaration of  
 the purpose of pouring out, for which the Wine  
 was Blessed. Here, Reader, you may take a  
 But transient View, and plainly behold, how he  
 ma-retracts his former Doctrine of applying giv-  
 let-ting of thanks to the CUP, or Wine. and can-  
 hat-not enough attribute the word Blessing to it,  
 he-as if he feared hitting that Stone of offence,  
 UP-at which he Stumbled.

ards If you look into the 120th Page of his Book  
 vit, against Healths, you may glaringly behold  
 in that he acknowledges no less, than two Con-  
 be-secrations, in respect of that Action of Drinking  
 ea-in remembrance of Christ As if he designed  
 om-to make up his defect before, in the 12th  
 all. Page of his 2d Book, with a Supernumerary  
 a-one in this Book against Healths.

ea-One would truly think that his Lordship  
 p-is by some strange insatiation oblig'd to be  
 cb-in an extream, on either side. and to add to,  
 to-as well as to take from, the word of God; in-  
 k-dred to add to the Scripture, is altogether as  
 ks-dangerous, as to take from it. and certainly  
 Do there is but one only Consecration of the Ele-  
 nd-ments in the Sacrament, that which Christ, the  
 n-Author of that Institution, began with, he set  
 n-his Apostle his own example, to shew them  
 ug-what he would have them, and us, and our  
 be-Successors do, to the end of the World ; and  
 en-he stamped it then, with an awesfull & dread-  
 d-ful Authority, by his Blessed Words, to render  
 it



it most dear to them, Unto us, and Unto Posterity, to the Worlds end.

For, as there is but one Baptism of Water viz. that of the Head, Jesus Christ, and of his members, and one Consecration of it, so there is but one sort of Consecration of the Elements in the Lords Supper, for our Saviour saith. **HOC FACITE**, that is, *Do this in Remembrance of me.*

In the Ministring of the Sacrament, we must do as Christ did. "but he took Bread, & Blessed, & Brake it, & gave it to them, and said, Take, Eat, this is my Body. And likewise he took the CUP, and gave thanks or blessed it, and gave it to them, saying, "Drink ye all of this. Luk. 22. 20." He gave the one, in like manner, as he did the other. Therefore this Singly, and no other, is, that the Ministers of Christ must imitate, and follow, now, and to the end of the World; and St. Paul sets down do this, after the CUP also. 1. Cor. 11. 25.

We must not dis-member, or Dis-unite, the Consecratory Sentence, (as the Papists do) for Christ says, "take ye, eat ye, this is my Body, and take ye, and Drink ye all of this." So that by taking and eatings; and by taking and Drinking, the Elements, are Consecrated; and not only by saying and pronouncing the Words. We must not then divide the Words of institution; for then, they shall no more Consecrate, than if you should pronounce two of the Consecratory Words,

Words, and say no more then, this is, or my Body, and leave out the rest.

So that seeing all these are the Words of Christ it follows, that they are writ for our Example that we should imitate his Copy ; so that there can be no other Consecration of the Elements in the Sacrament, but this one, and all the Words of Christ, that belong to the Institution, are to be rehearsed in the Sacrament, both to Instruct the Lawful and Ordained Minister, how to follow that Example, and the People, that they may know the right Use of the Sacrament; and they help also, with the rest of the whole Action of Taking, Eating, Drinking, Praying, and Thanksgiving, to Consecrate and make the Sacrament.

So that his Lordship's Consecration of two sorts, Pages the 121 and 122 of his last Book, is Null, and falls flat to the Ground, and is a plain and direct Addition to the Word of God.

I cannot here, but take notice of the Anti-Christian Practice of the Church of Rome, (where, one would think, his Lordship borrowed his Doctrine of applying, giving of thanks to the CUP) to take away from the People the use of the CUP in the Sacrament, for tho' they do sometimes, Minister the CUP to the People, yet they Use no Consecration over it ; be like, because they think that only Thanksgiving, is in Scripture applyed to it, so  
Fulke Annot. 1. Cor. 4. 10. Sect. 4. and as  
D they

they offer great wrong to the People of God in depriving them of the one half of the Communion, so, as I said, one would think that his Lordship, while he was writing his 2d. Book, was of Opinion, that not Blessing, but giving of thanks, should be applyed to the CUP. Whereas, properly speaking, neither of the Words are applyed to the Elements, but are spoke over the Elements, and refer chiefly to God, to whom all Blessing, and Thanksgiving is due, for his infinite kindness in that Eternal Saviour; Tho I must confess, the two Words tend to one, and the same Signification, and are tr ansposed to that purpose, by the Evangelist. Surely his Lordship in his late discourse, (tho' he applys blessing to the CUP, or Wine, contrary to his former positions) yet he still confounds the Sacred and Civill Actions, making no essentiall difference, betwixt a Glass of common Wine, to the Memory of a Temporal Deliverer, and a Cup of Consecrated Wine in Remembrance of the Death and Passion of the Saviour of the World. And tho' I really think it would be an easier task to take his Heart out of his Body, than that wild notion out of his Head, yet I will venture, once more, to undeceive him, the best I can by the ensuing Reasons; if it be Faith, in the Words, or institution of Jesus Christ, that only gives life to the Sacrament, then his Lordship's Notion, that a Sober Glass of common Wine drank to the Memory of KING WILLIAM interferes with, and is a Trespass

Trespas on it, must needs vanish and evaporate into Air, For his Lordship may as well compare the dead Trunk or Carcass of a Man, to a Living Man, as compare the two said Actions. St. Paul saith Rom. 1. 17. *The just shall live by faith*, Therefore he is not justified by any External Act, or the outward matter in the Sacrament, wherein his Lordship's parity can only consist, and if it be Consecration, or the Words of *Christ* and Faith, that gives Life and Efficacy, to the External of the Sacrament, and that without them, the Sacrament is but a dead Letter ; then there is nothing in the Parity, that can resemble, but the outward matter, and what is that without Consecration, and Faith, but a Cypher and a dead thing, then they can resemble but in these.

For what else can be desired in the Sacrament, but Life, but *Life is by Faith*, therefore without Faith in the Sacrament, the External of it, wherein only the Parallel can lye, are Insignificant.

Besides, to live by Faith, and for *Christ* to live in us, is all one, as Gal. 2. 20. *Thus I live, yet not I, but Christ lives in me ; and that I now live in the Flesh, I live by the Faith of the Son of God*. Now from hence, I Reason thus, The just live only by *Christ* ; but *Christ* lives in us, only by Faith ; for the Apostle plainly Asserts in that *I live, I live by Faith*. Therefore there is no Life in the Sacrament, nor in any External thing, but by Faith.

Now a Glass of Common Wine soberly taken to the Memory of King WILLIAM being



an outward Action, having neither Consecration, nor Faith; how can it resemble the Sacrament that has both?

You will say, it resembles in the outward Action, being a Remembrance: And what is that, without Consecration, and Faith, but a dead thing. Something indeed it may be, in a Man's Fancy and Notion; but nothing in Deed, and in Truth. For the comparison can agree only, in the outside and shell, and therefore to connect two such different Actions, cannot be Innocent. 'Tis impossible for his Lordship, to evade the force of this Reasoning, but by running into, or taking shelter in the *Opus Operatum* of the Papists viz. *That whosoever receives the outward Signs, must receive the inward Grace*: For it is only in the outward work wrought the Parallel can hit. But this his Lordship, nor any Man can justly pretend to; for then Judas and the Wicked, who outwardly receive the Sacrament, must have been partakers of Grace; which his Lordship knows to be Stuff and Nonsense. For Faith must of necessity, go before, and so must Consecration, whereby the Holy Ghost doth inwardly Enlighten and Quicken Man.

How could these dead things of themselves, be capable of Grace, that is, the External of the Sacrament, wherein only the Parity can lye. They work not, but are only outward signs of the inward working and operation of the Spirit, thro' Faith. And this is proved, in that the Centurion, being not yet Baptis'd, was

better



better than *Simon Magus* Baptised; for the Centurion, before Baptism, was replenished by the holy Spirit, and *Simon Magus* was after Baptism, possessed with an Unclean Spirit. How is then, Grace annexed to the outward Act, but by faith; which by the Institution, and words of Christ, Apprehends the promises, and is made partakers of them, when as both he that wanted the Sacrament, had Grace, and he that had the Sacrament, wanted Grace, because he wanted Faith.

So that if his Lordship will not see, wherein the Life and Vertue of the Sacrament doth consist; it is, because he is wedded to his own Opinion, and is resolved to pay an Uxorious Indulgence unto it, and that nothing but Death can part them. But if this sort of Argument will make no Impression upon him, I will try another, and it is this.

The Element of *Water*, and *Bread* and *Wine*, were created from the Beginning, and yet were not instituted, the *Water*, for the Sign of our Regeneration, in Baptism, nor the *Bread* and *Wine*, for the Signs of the Death and Passion of Christ, and the Benefits we receive thereby, till he took humane Nature upon him. As the Rain-Bow was undoubtedly before the Flood, tho' not till after the Flood, appointed to be a Sign of a Covenant between God and the Earth, that God would not drown the Earth again, with a Deluge of Waters. And this plainly teaches us, and shews, that it is the word of God that gives every thing a Fiat; for  
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He spake the word and they were made, he commanded, and they stood fast. Psalm, 39. 9. It is the Word of God, that gave the Water, and the Bread and Wine the true essence of Sacraments. 'Tis the word of God that shews the right use of the Rain-bow in the Clouds, viz. That God will never Drown the World again with Water, tho' in it self it is a barren Sign without Profit. So that if you produce a Man ignorant of God's word; tho' he may dispute thereof, as Learnedly as *Aristotle*, or as subtilly as *Julius Scalliger*, yet he shall never understand the right Use of the Rain-bow, expressed in the 9th Chapter of *Genesis*, and 13th Verse, to signify the Promise of God's Grace to the Earth, nor can understand any other thing thereby, but that it is, *Imago radiorum solarium in nubibus impressa*. that is, The Image of the Sun-beams, impressed and imprinted on the Clouds.

The like we may say of Water in Baptism: What is that, beyond other Waters, to Sprinkle the Body and clean the Soul, as *Naaman the Syrian* said? *Are not Abana and Parphar, Rivers of Damascus, better than all the waters of Israel, may I not wash in them and be clean?* 2 Kings, 5. 12. Alas, he consider'd not, that the waters of the River *Jordan* (where the Prophet desir'd he should wash himself) were sanctify'd to the mystical washing away of Sin, and of the direful effects of Sin, viz. Leprosie, and cruel Diseases.

Here was the Institution of Baptism made, when Christ was Baptised in this River *Jordan*,  
the

the Name of the Trinity being invocated. When the whole Trinity appeared in a Mystery. The Father spake from Heaven. The Holy Ghost descended like a Dove. And the Son of God himself was in the Waters. The words of Consecration of Baptism, are the words of Christ, which gave the Waters that healing Vertue, to wet the Body and Sanctify the Heart.

So Bread and Wine in the Sacrament are but poor things in themselves. They are not Unclean by Nature ; but were polluted by the Original Sin of Man, and therefore they are consecrated and sanctified by the Words of Christ, by which words there is a Transition made of the Use, Vertue and Signification of them, from the natural and civil Use, to a holy & Spiritual Use ; the pollution of Sin that stuck so close to them, is taken away, and they are placed on the Lord's Table and offered to God as a sweet Oblation, by pious and faithful Souls. And the Spirit of Julian the Apostate, may very well laugh at our Simplicity, in magnifying them as we do, if the words of Christ which we call Consecration, did not stamp them to a Sacred and Mystical Use, by the Divine Institution thereof, and infinitely distinguished and separated them from all common Bread and Wine, to what natural, or civil Use soever, they are apply'd. And this word of GOD, that thus distinguishes them, is that Peble-Stone that hit Goliath of C——k in the Fore-head, and laid him flat upon the Ground.

I shall only add, to enforce my Argument,  
what

what St. Paul saith, Eph. 5. 6. That he might cleanse it, and sanctify it, by the washing of water thro' the Word. Here our cleansing and sanctifying is not ascribed to the bare Water of Baptism, but to the word of God, which the same Apostle calls the word of faith Rom. 10. 8. which is the word of Consecration, in that Sacrament. For the Consecratory words joyned to the Element, doth make it a Sacrament yet does it not make it always a cleansing and Sanctifying Sacrament to present the Receivers without Spot and Blameless, as it follows in the same place, but only the Faithful and Believers.

The Word therefore that cleanses and separates, this Action, from all other Actions, is the word of Faith, by which only, our Hearts are purified, Acts 15 and 9. which is begotten in us by the word of God, and confirmed by the Sacraments. This is the word, I say, that cleanses the Elements from Original Sin, and really distinguishes that Action from all other Actions, Natural or Civil. And his Lordship may as easily, and as soon bring the two Poles of Heaven to meet, as the said two Actions.

And tho' this be really so, and a conspicuous Truth, yet some Men pretend Zeal, and Conscience, to be the Cause of their Constancy in the contrary Opinion; but certainly one true Cause, is, the fear of impairing their Credit. For if they should publicly recant, and yield to that which they had formerly, so bitterly inveighed and spoken against, what would the World think of them? And so they  
shew



shew themselves such, as love the praise of Men more than the glory of GOD, John 12. 43. And to save their Credit, will Hazard their Souls.

And yet Alas! we hear of too too many, that see the truth, and yet are suspected, rather to Err with the Bishop of *Corke*, than to hold the truth with others. They think they may well Err with a Patron, of such Authority. All that can be said of such Men, is, that a wise Man will never have reason to change an Ancient Verity, for the love he bears to the Authors of any Novelty.

A right and Christian People, should ever hold fast the truths of God. Not shewing themselves like *Reboboam*, who found *Shields of Gold*, and left behind him *Shields of Brass*. And it would be worse in us, to receive the clear truth from *Christ*, and his Apostles, and to leave the same Darkned, and Debased, to Posterity.

Indeed his Lordships Assertion in his 12th Page must be Nauseous to all true Christians; so that did he endeavour to vindicate the Truth of that Assertion with any Colour of Reason, contrary to plain Scripture, it would be the same thing, as to light a Candle, and to resolve therewith, to out-face the *Sun*; and if I, like *Jonathan*, shot the Arrows of Gods warning towards him, to awake him to a sense of his danger; behold how they recoil & fly back without making any Impression on him.

The Gospel of the Son of God, is indeed, the most Sacred Pledge, and the most inestimable Good that ever was committed, by God,



to the Sons of Men, both for their own use, and the use of their latest Posterity. And therefore a Clergyman that would silently suffer any part thereof, even a Sillable, to be corrupted, or exploded, by any Man whatsoever, would thereby betray the truth of God, and falsify his great Trust to him. And which is worse, it is Dishonesty, nay Sacrilege, blackned with the foulest Ingratitude.

For whatsoever is said in Holy Scripture, is absolutely true, without any Intermixture of Error; and this Truth of the Lord will endure for ever, he will not suffer it to fail. And *Christ* who is Truth it self, when he came to Preach this Word of Truth to Mankind, took BREAD and Blessed it, and likewise took the CUP and Blessed it. This, the Universall Church throughout the World, has in all Ages of Christianity, acknowledged, and with the deepest reverence defended. So that the Christian World should hold it intolerable Blasphemy, to utter that expression, that no stress should be lay'd on the Word Consecration; and indeed in this, his Lordship would resemble a Man that would vainly attempt to blow up a firm Rock of Marble, with a Squib of Wild-Fire.

An Ingenious Man may Dress a Parallel, Paint it's Face, and Varnish it over with an Artificial Beauty, and then Wheedle himself and others, to fall in love with his own Fucus. He may cast Mists before Mens Eyes, and therein banter and play upon their easy Faith; Juggle  
away

away their Religion, and soist in the room of it  
tulsom Errors, and Mistakes. He may I say,  
Possibly deceive many into a fair opinion of his  
Parity, by disguising the one Action into the  
outward form and specious shew of the other;  
but a plain Eye may see thro' daubing, and  
discern the blended Colours, that are disten-  
ded over them; and this Vizard cannot hide  
the blemish from the all seeing Eye, and indeed  
will make it appear more Monstrous, and De-  
formed, even to the World.

Consecration, and Faith, are sure Marks and  
Notes of distinction between the two Actions,  
the Divine and Human, which his Lordship, by  
a strange and wonderful Cement, would make  
one, and the same and are, an invincible obstacle  
to keep the said two Actions assunder, as such  
for ever. The Words of *Christ*, draws a Strong  
and Glorious Curtain about the Sacrament, and  
casts so sure an inclosure between the two Acti-  
ons, that the Sacrament will be for ever Fen-  
ced and Guarded, from being a Parity to Com-  
mon Bread or Wine. His Lordship's Parity would  
Cancel and Degrade the Vertue of Consecrati-  
on, with a *Wo to him that strives with his Ma-  
ker*, *Isai. 45. 9.* So that we may truly say of  
the Sacrament, what *David* said of *Goliath's* Sword,  
*There is none like it.*

Indeed there is such an Infinit Disproportion,  
such an Inaccessible Gulph. betwixt them, as  
such, as there is betwixt Heaven and Earth,  
betwixt a Moment and Eternity, betwixt the  
Hungry Joys of this World and the Eter-  
nal

nal Ravishing Pleasure of the World to come; the one taken by a lively Faith, brings us to an immortal Crown, which nothing but our own Folly, can possibly disseize us of; and the other does but satisfy our thirst, and perhaps gratify an Innocent Humour. Certainly this ought to be enough, to inspire us, with a Noble Disdain of that Parity, the one being but a Toy, and a Diversion, and the other procuring us a Heaven of endless Delights. Methinks so vast a difference should have raised the thoughts of that Ingenious Divine so high, above this Mean and Scandalous Parity, that when he looked down upon it, it should disappear, and vanish as a thing of naught.

And how was it possible that the one part of that Parrallel, could take up such a wise Man's thoughts, when he had in the other part of it, all that an everlasting Heaven means, to employ and busy his thoughts about. 'Tis to compare immortal *Halleluiabs* to a Song and infinit hopes, to *Nebuchadnezar's* fate. 'Tis to compare Manna and the food of Angels to Grass, and Crowned Heads and Scepters, to the Savage Herd of the Wilderness. 'Tis in a word, to compare the Heavenly Emblem of infinit Love, to the short raptures of human Gratitude.

'Tis certainly true, whatever the Papists may think of their Pope, to the contrary, that we are all of us, from Top to Bottom, a company of Fallible Creatures; and if any of us fall into an error (as it is possible the best of us may) it is our duty to be better informed. Nor

do

do I deny but an Ingenious, and an honest minded Man, may be Innocently, seduced from Truth to Error, by false Colours, and probable appearances, But obstinately to continue in an error, against the common voice of most of the World, this must argue either a conceit of Infallibility, or a singular and selfe Humour.

But if, in the pursuit of vain applause or a Greedy Ambition of Wordly Honour or Interest, any Man deserts the Truth of God or any part thereof, and vindicates a false and erroneous assertion, his Error is no longer imputable to the weakness of his Judgment, but to the obstinacy of his Will, and a wilful Error in his Faith, will prove as fatal to him, as a wilful Wickedness in his Manners.

'True it is, that Men generally doat on their own Opinions, and with this strong bias on their minds, they run hunting after Reasons, and Arguments, to satisfy themselves, & convince others; and if in this heat of Affection, they can but light upon any little shew of probability, that will quickly improve them into irrefragable Proofs, and Demonstrations: For when a Man inquires whether such a Doctrine be true, with a strong inclination of will, to find it so, he will be afraid to consult the reasons and Arguments against it least they should convince him that it is false, and thereby defeat his Inclination; and when one is prepossessed so, that he will listen only to one side of the Question, be that never so Absurd and



and Ridiculous. It is a hard case, if an Ingenious Man, cannot find Reasons enough to satisfie himself, and Seduce others into a Belief of it.

This I take, to be one of the most difficult and craggy passages in all the high way to Hell, for did he Impartially consult both sides of the Opinion, he would surely adhere to that side that appeared most Reasonable, and that is, to make an essential difference betwixt a Sacrad and a Civil Action, betwixt a Glass of Common Wine, drank to the Memory of KING WILLIAM, and a CUP of Sacred and Consecrated Wine drank in remembrance of the Wounds and Blood of the Son of GOD.

And he would not vacat the Consecration of the Cup, by positively asserting, that giving of Thanks was every where in Scripture apply'd to it.

Nor would his Lordship say in the 10th page of his said 2d Book, that 'tis the Worship of God, that Sanctifies the Church, and the remembrance of Christ which sanctifies the Bread and Wine. Indeed it is the Worship of God that Sanctifies the Faithful, assembled in the Church; as for the Temple or Church it self, it must be Consecrated by the Word of God, and Prayer by the Bishop and Clergy; and not to Sanctifie the Stones and Timber after the manner of the Papists, as his Lordship seems to speak. Page 126. The Stones and other Materials of St. Paul's Church were consecrated by Prayer and Blessing of the Bishop. Indeed the Church is Consecrated



ed by the Word of God, and the Prayers of the Bishop and Clergy, that all Men assembled there may render praise unto God, that Prayer should be there made publick unto him, the Word of God heard, and the Sacrament duly Administered. Thus the Consecration of Churches is rather to be taken *quam si putemus structuram lapidum*, than to think that the Building of unsensible Stones and other Materials is the holy place. Neither are Stones and other Materials so Consecrated, holy in themselves ; but are so called in respect of the holy Use, for the which out of the Word of God they are appointed.

There was a special Blessing promised to those that prayed in the Temple of Solomon, according to the Request Solomon made at the Dedication of it. 1 Kings 8. 32. *If any Man pray in this place, then hear thou in Heaven.* If out of this place his Lordship should infer, that places dedicated to God's Service, are more acceptable to him. To this I Answer, that our Saviour saith clean contrary to the Woman of Samaria. John 4. 21. *The hour cometh when you shall neither in this Mountain nor in Jerusalem worship my Father.* And St. Paul tells us, 1 Tim. 2. 8. *I will that Men every where lift up pure hands.* So that they are heard praying in Faith in any place. And Math. 18. 20. *Wheresoever two or three are gathered together in my name, I am in the midst of them.*

But as his Lordship infers, that to apply the Stones and Materials so Consecrated, to build

a Monument for King William were Sacrilege, or the Consecrated Wine to the Remembrance of King William; it will be own'd by all true Christians, not only to be bare Sacrilege, but horrible Sacrilege too. But if his Lordship thinks that the Stones and Materials are so Consecrated, *ad fugandos Daemones*, to drive away Devils, I cannot be of his Opinion. Indeed, *Templum habet sanctitatem, sed propter corpora nostra*. The Churches are holy Houses of God, and to be revered because of the holy Use, and for the holy Assemblies there made. And publick Prayers in the Church are to be preferred, as being more effectual, than domestical and private Prayers; but they are not to be preferred for the holyness of the place, but because of the Congregation there assembled.

For the High Priest saith to David, 1 Sam. 21. 4. I have no common Bread at hand, but only Holy Bread. From whence I infer the distinction which his Lordship will not see, of Common and Holy Bread and of Common & Holy Wine too. As for KING WILLIAM God forbid, that we should count him a God or Gods equal, or our Patron, or Mediator, or any way to be Worshipped, but the fellow Servant of all Faithful Christians, to be Reverenc'd with a Christian Duty of Love, but not with a Religious Worship of Service.

And I am of Opinion that the Names of good Monarchs may be safely remembered by Thanksgiving unto God, for such Excellent Instruments of his Blessings and Deliverances

to his Church, and People; and their Memories Transmitted to Posterity, by any indifferent Action, such is a Glass of Common Wine or any other Liquor; For as I said, Consecration and Faith in the Sacrament are strong; Nay, and Invincible Bull-works, to keep a sacred and civil Action assunder, from any way interfering for ever, and leaves no pretence of reason to doubt or suspect it. And a Man may as well make white black, while it is white, as to strive to make Consecrated and Civil Actions, as such, the same, or any way related. For the thing it self implies a Contradiction, that it is impossible for the wit of Man to reconcile them. And as such, is not an object of power, no not of Omnipotence it self. And light and Darkness, bitter and sweet, may as soon agree as they; and between which, there is such an Infinit distance, that it may appear strange there should be any occasion of Denouncing a General woe against those they endeavour to Transpose, or Misrepresent them. *Isai. 5. 20.* Because one would think it Impossible there should be such Men in the World, or any that should engage in a design, that seems so Extravagant and Impracticable.

And this I must observe, that if any reason be rendered, contrary to the plain Sense and Authority of the holy Scriptures, how sharp and quick soever it may seem to be, it is certainly a Delusion that Labours to deceive us, under the Cloak and Colour of Truth. And this is Undoubtedly to be held, that whatsoever

the wise Men of this World, Teach in all their Volumes, that is contrary to Scripture, we ought, and must believe, without any doubting, that the same is false ; and as well as we can, must reprove it, and prove the same so to be. And if I cannot give Satisfaction, I had rather be Ignorant of their Subtilties : then to be seduced by their Absurdities ; and so by leaving *Jacob's Well*, to Drink of *Aristotles Puddle*, and bring my self in Danger of forsaking the Divine Truth.

So that unless a Man values Eteral Happiness so little as to exchange it for the Sordid pleasure of an Error, and unless he loves his Error so well, as to ransom it with the Blood of his immortal Soul, I think it concerns his Lordship, speedily to shake off his Error by Repentance, for his Lordship may assure himself, that God will as soon, let Hell loose into Heaven, and People the Regions of immortal Light, with the Inhabitants of the Land of Darkness, as Crown that Man with the Glories of Eteral Life, that debases with a Scandalous Parity, the saving Vertue of his High and Sacred Institution ; For God has reduced us to this Issue, that either our Errors, or our Souls must Die, and that we must shake Hands with Heaven, or with them.

And could his Lordship see the vast unlikeness that is betwixt these two indisputable actions, it would, doubtless, convert his fondness of that Parity, into an utter Antipathy, because the Divine Beauty of the Sacrament, comes from  
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the most Sacred Stamp and Impress of Consecration, which is the Institution of *Jesus Christ* : a lively Faith is congruous to the one Action, and utterly incongruous to the other ; and while both Actions continue what they are, they must be irreconcilable for ever.

And if Conscience, which is God's Deputy in Man, acts ; it would make a good Christian sooner eat Fire, than to villify and debase the great Truth of God, with a mean and scandalous parity. For to diminish from, or debase that Sacred Action, by a Paralel drawn from the Silly, tho' Civil inventions of Men, must needs be a flagitious violation of what is Sacred ; it must be a monstrous instance of High-Treason against GOD ; such a Blasphemy of his institution, such a daring of his Majesty, and such impious falsehood, that but to think of it strikes the mind with horror and amazement, that a true Christian, that had his Eyes open, could no more prevail with himself, to make so odious a Parity, than he could to throw himself down from a stupendious Precipice, while he is under the horror of the Prospect.

And now I have done with this Argument, let me repeat my request to the Reader, to mark my Quotations, and he will see plainly how his Lordship revokes his Assertion, in the 12th page of his second Book, in the 8th Chapter of his late Book against Healths ; for what he affirmed then to be every where in Scripture apply'd to the Cup. viz. giving of Thanks ; he now retracts, by applying Blessing, in several places of  
that

that Chapter, to the Wine. So that approving then, what he disproves now, he may be truly said, to be self-Convicted. And since he would conceal it, by Fathering it on me, I cannot but mention the words of Solomon, Pro. 28. 13. *He that hides his Sin shall not Prosper. But he that Confesses and forsakes it, shall have mercy.*

Now give me leave to make a few Remarks on some Passages in his late Book against, *Health*, which, indeed, is a second part, to the same Tune. And in the first he pleas'd to take notice of Page the 23d. where he mentions the Anointing Oyl, and the perfumes commanded to be made for the Use of the Sanctuary, and the pure Incense that he mentions, Page 26, which Malachi. Cap. i. 11. says should be offered from the rising of the sun even unto the going down of the same. And these he says were Types of our Holy Sacrament of the Lords Supper: I doubt the first, that is, the anointing Oyl, is not so Properly a Type of Sacrament under the Gospel as of the Graces of God's Spirit, under that Dispensation. God hereby teaching the holy and Reverend Use of his Graces, which are not to be communicated to the Unregenerate and sensual, who having not the Spirit, do turn the Grace of God into Lasciviousness, as Math. 7. 6. 1 Joh. 19. 20. 1 Cor. 2. 6. 14.

And as to the pure Incense mentioned by the Prophet Malachi. i. 11. I doubt, but that it is meant of Prayer. rather than of the Lord's Supper. Because Malachi. refers to the 1 Kings

8. 31. If any Man pray in this place, then hear ~~that~~ in Heaven, being a part of Solomon's Prayer at the Dedication of the Temple. Now the Prophecy of Malachi, is fulfilled, under the Gospel, that Incense or Prayer should under Christ, be every where offered unto God, and not in the Temple at Jerusalem only.

But granting without any strife or contest, that they are Types of our Sacraments, as he says, then mark what he says, Page 24. in his first remark. That the Crime to which so great a Penalty is annexed, did not consist, in applying some of the very composition actually made and prepared for the Use of the Sanctuary, to Civil or Common Use; but of quite another Composition, which had only a bare likeness, or resemblance of it.

Now look on Page the 28. of the same Book, where he says, if it was so highly Criminal, to apply to any good purpose, what had but a bare likeness (observe) or Semblance only of that Incense, appointed for the use of the Sanctuary, how much more Heinous would it have been, to have applied the very individual composition or any part of it to common use &c. If to use another like it (says he) rendered Men liable to utter Excision; then what penalty must have been, to the making use of the very same, any otherwise then in the Worship of God.

If by Using another like it, he means Consecrated Bread and Wine in the Sacrament, which is the Anti-Type, all the Christian World will  
readily

grant him, that it would be a most Execrable and Horrid Prophanation of the Consecrated Elements to apply them or any, the least part of them, to the Memory of any Deceas'd Monarch, Saint, or Angel save only to the Remembrance of Jesus Christ.

But if his Lordship means common Bread and Wine, as Unquestionably he does, as appears by his Parallel in the close, of the 28 Page, This says he, I take to be a Parallel case with that of Drinking to the Glorious Memory of a Departed Monarch. Then I say, that this sad Consequence necessarily follows his reasoning, that we are in a worse Condition then were the Rechabites, for tho' they dared to Drink no Wine, yet we cannot find, that they were prohibited, by their Father Rechab, not to smell to it. For hear, or see, what his Lordship says Page 32, "Why may not Men (says he) smell to such another Perfume, at home, to the Glorious Memory of Moses. At this rate, we must not smell to any thing that has but a Semblance or bare likeness, to the Incense appointed for the Use of the Sanctuary; that is, that has a likeness of Consecrated Bread and Wine, in the Sacrament. For Page 26. (says he) "may I not now ask, shall not the reason hold Stronger, for the Anti-Type, than the Type.

Then, I say, if we are never so hungry we must not, by his Lordships Parity, taste Bread, nay, nor even smell to it, nor drink nor smell to a Glass of Wine, for surely they bare an outward Semblance and likeness to Consecrated Bread



Bread and Wine, in the visible Species, and Form of them. Tho' Infinitely different in Spiritual Vertue, Use, and Signification; what remainins, but that we must all go strait to the Wilderness, notwithstanding our Christian Liberty, and gladly feed on Locusts and Wild Honey if we can find them; for we must not taste or smell to any thing that has even Semblance of the perfume composed for the use of the Sanctuary.

Good God, how do Men rove in uncertainties, and wander in the meanders of Error, when they quit, once the truth, and how like Noab's Dove they are, not finding firm Ground to settle their Feet in Peace. Had his Lordship confined his Discourses to the wild and extravagant Tempers of Men, to declaim down the Drinking Damnation to the Person of any Man, or even to the substance of the very Devil; for they were Created by God, and behold all that he made were very good, or to intemperance in Drinking Healths, &c. he would not have waded so long in this troublesome Sea of Controversy. But of this enough, if not too much, for tho' what I declare is Truth, yet why should I hold a Candle, to him that has too much Light.

Let me now, treat a little of the Nature of Healths, and I presume that Custum does not always carry that Malignity, and Venom, in the Nature of it, which his Lordship elegantly expresses, and that this may the more distinctly appear, consider that with Relation to human

man Actions, to be done, or to be avoided by us, all Actions in the World, are, and must of necessity be ranked, in one of these three particulars.

First, Some Actions are absolutely Good.

Secondly, Some Actions are absolutely Bad.

Thirdly, Some Actions are *res medice*, or indifferent.

1st. The Actions absolutely good, are such as are *Sub præcepto Divino affirmativo, naturali vel positivo*, that is, are under the Divine Affirmative Precept, natural, or positive; and these of necessity must be done, and without Sin, cannot be left undone by any Man in the World (except Children and Fools, who want the use of Reason.) Now I take it for Manifest and a Truth, which I believe, will be granted by all sober Men, that neither the Admission, or Exclusion, of Drinking Healths is absolutely Good, or under the Divine affirmative precept, natural or positive; and my Reason is, that if the Admission of Healths, was absolutely Good, then all they, who Drink them not, would be found Guilty of a manifest Violation of the Law of God, which no Man ever said, nor with any congruity of Reason can say.

If the Exclusion of Drinking Healths is absolutely good, and under the Divine Precept, then all those, who Drank them in all Ages, would be found Guilty, of great Sins, and plain Transgressions of the Law of God, and many thousands must of necessity be found Guilty of this Crime, which neither is, nor can justly be Affirmed.

2dly,

2dly, Things absolutely bad, are such, as are under the negative precept of God, natural or positive, forbidden by God ; and so are absolutely unlawful for us. And that the Toleration, or sober Drinking of Healths, should be thus unlawful, and so an evil in it self, I conceive, and I am sure, cannot with any congruity of Reason be asserted, because there appears no Law of God Natural, or positive, against such Healths. If the Bishop of *Corke* and *Ross* thinks otherwise, let him, if he can, produce the Law, and I will readily and freely Submit.

For if a sober drinking of Friends and Benefactors healths, had been an Evil of this high nature ; then Thousands and ten Thousands, and twenty Thousands, and a hundred Thousands, had been guilty of it, who, purely out of Love, practised the drinking such Healths in Conversation ; Clergy-men as well as Laity, and Died without repenting of that Sin, and Consequently are Damned ; which would be too too Impious and even Barbarous to judge.

Now then, let the Admission or Exclusion of drinking Healths in Company, be, as most surely they are, amongst the *res mediæ*, those we call indifferent things in themselves, and are neither morally good, or bad ; but such as may be either, according as they are cloathed with several Circumstances.

Now these premised ; *ne afferamus stateras dolosas* ; let us not bring deceitfull Weights. And weight as we think good our selves ; saying ; this is heavy ; This is light ; but let us bring the Weights and Ballances of the Scripture, and right Reason ; For of any thing without

the light of Scripture, and of right Reason, we should not speak.

The Israelites Danced before their Galse ; and if it was Idolatry : David Danced before the Ark, that was brought from the enemies hands, and was a Type of the Church of Christ in Captivity, without Sin ; and it is said, that Michal ; Saul's Daughter, beheld her Devoted Husband Dancing before the Ark and despised him, and laughed at him, saying *How glorious is the King of Israel this day*, and for that her derision, at a commendable and innocent Action, the Scriptures tell us, that she was childless to the day of her death. 2 Sam. 6. 23.

In like manner, when our whole constitution, and the Religion establish'd by law, were in the sense and Judgment of all wise-men, exposed to the Utmost hazard and upon the very brink of Ruin ; then God, even our own God, raised us up a Glorious Deliverer, our great King William of blessed Memory ; whose Memory will be blessed, if not by some now, yet will be, in Generations yet unborn : he landed in England, and Ireland, for our Deliverance in favour of whom, God so disposed the Winds and the Seas, the hearts of his Friends, and of his Enemys too, to make all Opposition, fall before him and to give him a speedy, and a happy Success in his Undertaking, to the Strange confusion of our Enemys and to the great Satisfaction and joy of all Protestants, that are no Hypocrites ; but do heartily love their Country, and Church, and understand the true interest of both.

Now,



Now, if we, that were Delivered, had our mouths filled with Laughter, and our Hearts with Joy, if we drank his Health, while alive, and in a cheerfull Glass, transmit his Name to future Ages, now he is dead; it is pittie, but that they, who laugh at, and deride us, for this gratefull and innocent Action (gratefull to God for that Good Monarch) should not only be Barren and Childless, but also Odious to the Nations, to the day of their death.

What shall be done unto the Man whom the King of Heaven, delighted to honour with our Deliverance?

If they in *Abasuerus* time, payed a civill honour to *Mordecai* for the good Services done by him; what civill honour shall we not pay to his Memory whom the God of Heaven honour'd with our deliverance? Shall we not do what we can, with honesty, to transmit his Name to our latest Posterity, by remembering it, to one another, cheerfully in a common Glass of Wine, which with all our other Earthly Blessings was preserved unto us by that Champion of Almighty God.

If we have some professed Protestants among our selves, that inveigh and speak Ill of the Revolution Principles, I mean the Principles, that put a Stop to the current and Popery, and cruel Arbitrary power, and upon which, our Religion, our Sweet Libertys, and Propertys are by God, and under God, founded? If Protestants disapprove and condemn the means of their own Deliverance, they would certainly under-mine and sap the very ground, they them-

themselves stand upon, and shake the foundation of the Government, so happily, by Gods Providence, Established among us. They would give up all that can be dear to them, and at last shew but little Souls in that Surrender. Indeed a just and a holy God may, for our Sins, deliver us over to the will of a Pretender, to the will of an evil Man, but to say, that he would have us deliver up our selves unto him, is to Blaspheme his Mercy in his Revolution by King William, he will have no fellowship with the Thrones of iniquity who frame mischief as by a Law. In this you may see the Wofull Tempers of our Protestant Jacobites they are blind and stupid, and eager to part with their libertys, and they cannot see, into what a Gulph of perdition, they are sinking themselves.

'Tis pittty that men would ~~bring~~ bring themselves to that pass, that they who are brought up in Scarlet and Sleep in Beds of Down, should embrace Dunghills; this is but one consequence of Slavery. Another is, that an Arbitrary Popish Governor would Swallow faster then you could give; we have cursing, and blessing, before us; we have the blessing of God on the Throne, our Good King George, whom God sent us; we have cursing, the Pretender, ready to invade us; if we would be free and happy, let us enter an effectual Protest against him; for if we should be so strangely infatuated, as to give a young Popish Tyrant bred in France, our Laws with one Hand, we may give him our lives and Fortunes, with the other.

other. In a word, such a Governor to a Protestant People, would resemble the worst Ideas, that we have of Hell, where there is no Sacrifice for sin, but a fearfull looking for of more Judgment and new Indignation.

It is not a little strange that we have some among our selves, professed Protestants, who gave the present Government all the Assurance that a Solemn Oath of Abjuration can give, who yet give too plain Signs of their abhorrence of our late Deliverance. Some scruple as a nice point of Conscience, a common and Sober Glass of Wine, to perpetuate the Memory of our Deliverer ; an ill Sign. For Love and Gratitude being inward Qualities of the Mind of Man, it was ever usual to demonstrate them by some outward token ; and provided that that Token was a thing in its own Nature indifferent, and not any way prohibited by the Law of God, there could be no Sin in the Sober use of it. And indeed whether we Eat or Drink, we may do it to the Glory of God, and tho' we remember his Instrument, yet the Glory redounds to him.

I do not here any way incourage Sensuality, Intemperance, or any Turpitude in drinking Healths, or perpetuate the Memory of our departed Deliverer : But abstracting from all foul and base enormities, I say, That a Sober and temperate Glass of common Wine or other Liquor in a civil Company, drank to the Memory of K. William, to transmit his Name to Posterity, is neither an Evil in it self, nor any Trespas on the Blessed Sacrament : which is, as I have proved, sufficiently Fenced and Bounded with the  
mighty

mighty Enclosure of Consecration and Faith which will keep that High and Sacred Action from the Invasion of any Natural or Civil Action whatsoever. Nor can any other Action dwell within any line of Communication with it.

For this is plainly expressed in the very reason why Consecration and Faith are so strictly required in that holy Action which is to shew the good Christian the immaculate Purity and holiness of that Saviour's Nature whom it represents, and who is so infinitely removed from any thing that is in the least impure, unsanctified or unholy (as common Bread and Wine are by the pollution of Original sin) that he cannot communicate with it, or endure the Approaches of it, so that what similitude or agreement can there possibly be, between so different Actions; and what unquestionable difference and disagreement is there not: For the Grace and Vertue of the Sacrament must not be esteemed, by any thing External but by the inward Vertue of the Divine Operation.

And here I do earnestly caution the Reader not to run to the extream of Temperance in Drinking Healths; for in that lies the Danger and bitter Hook; for even lawful things, perverted, become damnable Sins, as eating to provoke and maintain Lust, Drinking to scurrility and wantonness, and if I give the Reader the Reins of Drinking Healths, let me not miss to shew him the Curb, that he avoid that prevailing Vice of Intemperance for Reason Distinguishes Man from Beast, and Intemperance in Drinking throws down Reason, and makes the

Man



Man Brutish ; for whatever the Provocation be, Intemperance is certainly Damnable ; but do not ill Men ordinarily apply even the best things to bad purposes : Some have Surfeited with eating, and some were Drunk with drinking, and is it just, that all Mankind therefore, should be deprived of Meat and Drink. Have not some lost their Way at Noon, and wander'd into Bogs and Precipices, by the Light of the Sun, and must we therefore not walk in the Light.

For if every thing which a Nation makes bad use of, is for that reason to be forbidden to 'em, even Prayers and the Sacraments, and the profession of Christianity ought to be forbidden, as well as a moderate Glass of common Wine, to remember an absent Benefactor or Friend. Seeing of the one as well as of the other, many Men do occasionally wake very ill Uses.

Indifferent things will remain still indifferent in their own Nature in spite of us. God allows them, and it is at our perill if we make ill use of them, and turn them into evill ; for there is no General Precept or Prohibition against Drinking of Healths, *quæ facienda sunt libera charitate* they may be done, as a Test and Demonstration of Love. For as Hieron ad Demetriad. saith, *prohibentur mala, præcipiuntur bona, permittuntur media et Suadentur perfecta.* That is, evil things are forbidden, good things are commanded, indifferent things are permitted, and perfect things are persuaded. Could his Lordship, with any colour of Reason affirm, that none can be Saved without Repentance ; that Drink the Memory of King William, King GEORGE's healths, or to the healths of Friends, Neighbours, or

Benefactors, he must either produce some express Warrant of God for his Assertion, or be in danger to ruin his own Soul, for his uncharitable Judgment.

If drinking the Health of a vigilant Minister and Patriot, who when there was no apprehension of Danger, saw the Danger that ensued, and left no Methods of Love unattempted, to open the Eyes of the Nation, to prepare for it, or their healths whom we see willing and forward to venture their Lives and Fortunes against the Grand Enemy of our Established Constitution, might occasion Intemperance in sensual Minds; This is no more a Reason why the Sober and Temperate should be deprived of the use of that indifferent Action, to distinguish such Men from the Luke-warm and Slothful, than it is, that some ill Mens making an ill Use of the light of the Sun, is, that the Sun should be therefore Extinguished.

And therefore if instead of making such uses of Drinking as they may, and ought, some ill Men pervert it to ill purposes, that is their Faults. And should Men be deprived of the Use of every good or indifferent thing they abuse; I would fain know what good or indifferent thing would be left for their Enjoyment.

I cannot but conclude with the words of noble *Arlatensis* in the Council of *Basil*, " That the Dignity of the Fathers is not to be respected, but the Truth: Neither will I (saith he) prefer a Lie of any Bishop, be he never so Rich, before a Verity or Truth of a mean Priest. And that a Truth ought to be receiv'd at any Man's Mouth be he never so simple.

(41)  
**THE CLOSE.**

Being a Serious Dissuasive to all Protestants, not to adhere to, but to oppose the Pretender.

**I**F we cast our Eyes back to the late Reign of K. James, and take a View of the great Troubles & sore Adversities, which God had shewn the Protestants of Ireland in those Days. When we beheld our Church and Legal Monarchy going Mournfully to the Grave, as forsaken of God, and forgotten of Men; and Popery and Arbitrary Power rising in their stead, whilst our Cruel and Triumphant Enemies halled & hurried us to strong Castles, Prisons, or Churches; Rappareed away, and Robb'd us of our stock and Substance, trampled over our Heads, and trod us under Foot, as Mire in the Streets, we shall find by sad Experience, that we lay under no small Tempest in his Days.

Then were we fully awaken'd to a true Notion of our Misery, when like the Men of Succoth, Judg. 8. 16. *We were taught with Thorns.* Then, O then, did we heartily bemoan the desolation of our Constitution. Then our Eyes were open, and we sat down and wept; when we were afflicted & remember'd the Prosperity we were fallen from, & the doleful & sad miseries we were sinking into. Then did we truly learn the perverseness and ingratitude of Mankind; how the true value of all Sublunary blessings must be taught us by their loss, or the interchange of adversity. As of Health by Sicknes, of Life, by Death, of Peace by War, & of a sweet legal-Monarchy by a bitter & Arbitrary Dominion.

Then did we not find, that a True Protestant King would be like a Sun to our Political world, and one of the best Blessing, a Protestant Nation could possibly have. When we Seriously think of, and consider this, it may, be easily conceived with

what rejoycing, did we receive, and hear the Glad news of the Prince of Orange's Landing as one that we hoped, was to Deliver us from our cruel thraldom: with what Transports did we then embrace him, what Demonstrations of joy, what testimonies of gratitude were there then, in every face, and heard from every voice; For this national Transport, this Universal Sound of rejoycing, was the Language of reliev'd nature, whose reasoning the wise, cannot gainsay, nor the mighty resist, it is meet, said our transported selves, in that day that we should make merry, and be glad, for this our Constitution was almost dead, and is now alive again; for in the cruel & melancholy Reign of that K. the Royal Scepter, which usually was of pure Gold, was immediately chang'd into a rod of Iron, to bruise and to break the poor Protestants in pieces, like a Porters vessel. The gradual order of our Nobility & Gentry, were in those Days, molten down, and Level'd, to the common Mass of People, and either, their houses [which was some mercy] were made Prisons to confine 'em, or, which was worse, they were hurried to Castles where they lived on charity & bare walls. then all ranks of People found by bitter experience the Sweetness of liberty, by the Sharp Instructions of Bondage. Then we knew how to value Property, when it lay at cruel mercy.

But this Universal joy at that Prince's Landing which nature seem'd to have extorted, & Gratitude required from us, who after a deep share of Misery which was our just punishment pertook of the Blessing that ensued. Then did we shew forth the praise of our Deliverer, not only with our lips, on that joyfull occasion, but with unshaken loyalty to him, when God brought him to the Throne. We learned



ned obedience to him, by the hard things we suffer'd in the former Reign in which we endured so much, that we were almost Death-Sick with the experiments.

But all this, indeed, as bad as it was, but a Taste, and earnest, compar'd to the Fire, and Bloody Tragedies, which, we may conceive, were to ensue if the *Popish* Designs had Prosper'd and once were beyond the reach of danger.

Now, if after our God hath thus wonderfully Deliver'd us, by that Revolution, from the Fathers designs, we should madly attempt new Essays to bring in his supposed Son, if after God, in meer Mercy, had expelled the Father, we should Frantickly try to bring in the Son, what cloak can we have, for our vile ingratitude, what mitigation, or pretence to pitty from the Nations a round us, or what Compassion or Mercy from the Heavens, since many of us, have seen with our Eyes, all heard with our Ears, what our Fathers have told us, that the experiment of a *Popish* Government, must be made by much Fire, and a great Pile of Wood, and the breath of the Pope will kindle it, to consume us. And if this, were by infinite Mercy, prevented, yet, ( which is as bad ) the experiment, would be made by a production of Horrid, and Prophane Images, by Trans-substantiation, and more Abominations, What then, should Enchant any Protestant to this pleasing Sin of Innovation, to bring in a Pretender. For what would be in some measure, excusable in *Papists*, would be avowed Obstinacy, nay, and Cursed Infatuation in a Protestant, that God, by restoring both Church and State from the Father's Clutches and Attempts, we should put both of 'em into his Son's

Hands to be destroyed together.

We have been raised (as I said) with great Joyfulness when our God returned, and refreshed us, and brought us from the Deep of the Earth again, by raising up for us a Deliverer, which was surely a great instance of his Mercy towards us. And it will even appear marvellous to our latest Posterity, to see the almost ruin'd Frame of our Constitution entirely reared up again, Uniform, and Compacted, which passed under Plunder and Sacrilege. At God's Omnipotent Command, the destroying Rapparees as Devouring as the Sea, and Greedy as Death, every Man a-part, delivered up our Habitations and Estates. Now I beseech you, do but prepare your Minds for a due Sense of this Blessing, and it will give you a higher Value, and a deeper Relish of our excellent Constitution, consisting of Church and State.

Let us consider and see, how God himself by restoring both, in so unexpected and marvellous manner, hath given us his special Approbation of 'em; and as it were, hath put to his Seal, that they are both Good: which is a better, and a much surer Testimony and Confirmation, than the full Cry of a Hundred Thousand Witnesses and Voices. For God said, *Let there be a Revolution*, and it was so. Even so Lord, for so it seemed good, in thy Sight. It was for this, he was pleased to send his Angel to single out, and pitch upon our Deliverer, as his Main Instrument. A person, not only the Glory of his time; but worthy (as most Protestants think) to be had in Everlasting Remembrance. And if to transmit his Name in a *Fluid Vehicle*, or Sober Glass of common Wine, to Posterity, be an indifferent and

commendable Action, and I have shewn it is, I think, they are too curiously precise, that inveigh and speak against it.

A prodigious Revolution, so far beyond, and even so contrary, to the power and wisdom of this World, that I dese any Chronicle in later Ages, to produce any like it. From which therefore all Jacobite parties, Popish or Protestant may know assuredly, that notwithstanding all their Deep, artful, and destructive Plans, there is an over-ruling Providence which plucketh up and Plants, throweth down and raiseth up, and which killeth and maketh alive, according to his just, but unfear-chable Wisdom.

There is certainly in every Age a Sinful and Adulterous Generation of Men, that unless they see Signs and Wonders, they will not believe. Now, what Sign could be given to the numerous *Jacobites* of these Nations, greater than that strange and ever-memorable work of the Revolution; to see the Hearts of Fourscore Thousand Men, that were King *James's* standing Army, at the landing of the Prince of ORANGE, at Tarbay, and sent by that King to Oppose and Fight him. I say, to see their Hearts turned at an instant, to fall in, and joyn the Prince, is something wonderful; tho' they march'd at the Kings Command, with as full purpose to oppose the Prince (as I heard many of 'em say) as they went to Bed, when they were Sleepy. Yet he that turns the Rivers in the South, and that raises the Dead, influenc'd and inspir'd 'em immediately to joyn the Prince, indeed it was a Sign from Heaven, of no small Size, a plain and evdent Demonstration, that there is a God above who sways all the Affairs of this inferior World with

an irresistible hand ; and that, that great Transaction by King WILLIAM, was a change so very sudden, admirable, and in England, without the Effusion of much Blood. And certainly it was design'd as well for the Conviction of all Jacobites, as for matter of Praise, Admiration, & Confirmation of the Protestant Church.

And those Persons must arrive beyond the common Size of Infidelity, who will not be persuaded, tho' Ireland rose again from the Dead, London Derry, and Enniskillen, were the only two places of the whole Kingdom, that were not in King James's hands ; and from them, as from two Minute Sparks of Life, the whole Body, by an Army, with King WILLIAM at the Head of 'em, did revive : Yea God who makes his Enemy's, to be his Chief Witnesses & his Accusers, his Advocates, caused human Powers, both at Home, and Abroad, to Conspire, for the prevention, of the Pretender's coming unto the Throne of these Kingdoms. To omit many other very remarkable ones abroad, the French King, his chief Friend, and Foster-father Died. At home, his S---er, good in all things else (we hope) but in that : And both Died at Critical Juncture when he most wanted their Assistance.

His United Party, and Adherents, in Scotland became soon scatter'd, and his Managers in England (Men of Deep Intrigues, Artifice and Experience) were Routed and Defeated, and others Detected ; discovery's being daily made of all things that might tend to support the Pretender. For there can be no Opposition, to Omnipotence ; no human Acts or Contrivance can Bar, or Defeat the Purposes of the Almighty.

For when he, at whose Voice the Prisons must



open, and the Gates of Rome and Hell (tho' prevailing for a time) must be Unbarr'd, when I say, this omnipotent Ruler, inspir'd King William his Champion, to bring the Revolution about, and the Church and State from the Jaws, of Popery, it was soon effected. King James was terrify'd and scarred, and as if Ghosts and Apparitions had pursued him, he absconds and privately withdrew. All his adherents trembled, and became Spiritless, and as dead Men.

And now, one would think, that this, Unparallel'd work of the Divine Providence, might be to the Enemies of our Church and Nation, as the knuckles of a Man's hand, was to Belsbazzar, to read them their Destiny, unless they see to resolve all such Effects to their first Principle, the finger of God, for there is nothing can defend where his Justice will strike, and there is nothing can offend, where his goodness will preserve.

Is it not then a foul stain upon the Faces and Hearts of some professed Protestants (now their Eyes are all open) to speak or appear publicly or privately, in opposition to this great Transaction of Providence, and obstinately and shamefully, to prostitute their Names, and even worldly interests, to so impossible, and wicked a design as to endeavour and joyn, to bring in the Pretender. God is yet Gracious to many of 'em in giving them an Opportunity, of Wiping off this Guilt, and reproach from their Names, & Families.

And may King William's Name remaine upon Perpetual record, and in Golden, and Capital Letters stand for ever in the British Calender. And next to him, may that British Parliament be recorded in the Rolls of Fame, and remember'd by us in a Glass of cheerful Wine, who by

a happy inspiration from Heaven, excluded Popish Monarchs, and Queens from the Throne of these Kingdoms, and expell'd with 'em, the Locusts and Cater-Pillers of the Roman Anti-Christ who Croak'd in times past, in the Royal Palaces: And who by their sly insinuations and Hellish cunning, would, if it were possible, seduce the very Elect. I say, to remember that Parliament who framed a Statute to bring in King George, as the True and Lawful Successor to King William, for the future Safety of the Constitution, who will not suffer that fretting Leprosie to spread, nor even suffer the Stain of it to be seen upon the Walls of his Subjects Houses.

With what Depths then of Loyal Veneration ought all Protestant Subjects to approach the Throne, when the Person Sitting thereon, hath this true and peculiar Lustre, to be bred a Member of the reformed Church, endued with Princely Qualities, that Out-shine all his co-temporary Princes. And not to omit another Ingredient, of his Royal Character, his perfect Integrity without the tincture of any Ambition, Avarice, Revenge, or even a just Resentment, as may appear in being Merciful to many that sought to spill his Blood.

The God that Deputed him will, no doubt cast a guard of Angels & glory about him, to protect his Anointed, & will be jealous to vindicate the misrepresentation & jealousies cast upon his Government. That of them that have any averiness to his Reign, it may be truly said, that they have a bare-faced inclination & tendency to Popery, Superstition, & the Pretender-- Our danger is from these Men, they are Incendiaries that run to & fro with Torches in their Hands. But this is our Security, that the God who brought about the Revolution, will blast & bring all their Cursed designs and contrivances to nought. AMEN.